# LESSON 15

In this lesson we learn the following :
#(1) In the previous lesson we have been introduced to *shart*. We will learn more about it in this lesson.

Another very important word denoting *shart* is إِنْ. It means 'if', e.g.,

إِنْ تَذْهَبْ أَذْهَبْ 'If you go I will (also) go.' Note that the both the verbs (i.e., in the *shart* and the *jawâb*) are *majzûm*. That is why إِنْ and its "sisters" (which we will shortly meet) are called أَدَوَاتُ الشَّرْطِ الجازِمَةُ, i.e., conditional words which render the verb *majzûm*. Here are some more examples :

إِنْ تَأْكُلْ طَعاماً فاسِداً تَمْرَضْ 'If you eat rotton food you will fall sick.'

إِنْ تَنْصُرُوا اللهَ يَنْصُرْكُمْ ويُثَبِّتْ أَقْدامَكُمْ 'If you help Allah He will help you and make your foothold firm' (Qur'an, 47:7).

وَإِلاَّ تَغْفِرْ لِي وتَرْحَمْنِي أَكُنْ مِنَ الخاسِرِينَ 'If You do not forgive me and have mercy on me I shall be among the losers' (Qur'an, 11:47). Here إِنْ لاَ = إِلاَّ.

Here are the other words belonging to أَدَوَاتُ الشَّرْطِ الجازِمَةُ :

1) مَنْ 'he who', e.g., فَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْراً يَرَهُ 'Whoever does an atom's weight of good shall see it' (Qur'an, 99:7).

2) ما 'that which', e.g., وَما تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللهُ 'And whatever good you do Allah knows it' (Qur'an, 2:197).

3) مَتَى 'whenever', e.g., مَتَى تُسافِرْ أُسافِرْ 'Whenever you travel I will (also) travel.'

4) أَيْنَ 'wherever', e.g., أَيْنَ تَسْكُنْ أَسْكُنْ 'Wherever you stay I will (also) stay.'

An extra ما is often added to أَيْنَ for emphasis, e.g., أَيْنَما كُنْتُمْ يُدْرِكْكُمُ المَوْتُ 'Wherever you may be, death will overtake you' (Qur'an, 4:78)[1].

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1- The verb of shart in this *âyah* is *mâdî*

5) أَيٌّ 'whichever', e.g., أَيَّ مُعْجَمٍ نَجِدْهُ في المَكْتَبَةِ نَشْتَرِهِ 'Whichever dictionary we find in the bookshop we will buy it.'

6) مَهْمَا 'whatever', e.g., مَهْمَا تَقُلْ نُصَدِّقْكَ 'Whatever you say we believe you.'

**The tense of the *sha<u>r</u>t* and *jawâb* verbs :**

a) Both of them may be *mu<u>d</u>âri'*, e.g., وَإِنْ تَعُودُوا نَعُدْ 'And if you return (to the attack) We (also) shall return' (Qur'an, 8:19). In this case both the verbs should be *majzum*.

b) Both of them may be *mâ<u>d</u>î*, but the meaning is future, e.g., وَإِنْ عُدْتُمْ عُدْنَا 'And if you return We shall (also) return[1]' (Qur'an, 17:8). The *mâ<u>d</u>î* is *mabnî*, so the conditional words do not effect any change in them.

c) The first may be *mâ<u>d</u>î*, and the second *mu<u>d</u>âri'*, e.g., مَنْ كَانَ يُرِيدُ حَرْثَ الآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ 'Whoever desires the harvest of the Hereafter, We give him increase in its harvest' (Qur'an, 42:20). In this case the second verb is *majzûm*.

d) The first may be *mu<u>d</u>âri'*, and the second *mâ<u>d</u>î*, e.g., مَنْ يَقُمْ لَيْلَةَ القَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ 'Whoever stands up (offering *<u>s</u>alah*) on the Night of Qadr with faith and hope of reward, his past sins will be forgiven him[2].' In this case the first verb is *majzûm*.

**When does the *jawâb* take فَ ?**

We have seen in the previous lesson two of the situations in which the *jawâb al-sha<u>r</u>t* should take فَ. Here the other situations :

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[1]- The meaning is, 'If you return to sins, We shall return to punishment.' Allah says this to the Jews.

[2]- Hadîth reported by Bukhârî, Kitâb al-îmân : 25; and al-Nasâ'î, Kitâb al-îmân : 22

3) If the *jawâb al-shart̲* is a *jâmid*[1] verb, e.g., مَنْ غَشَّنَا فَلَيْسَ مِنَّا[2] 'Whoever deceives us is not one of us.'

4) If the verb in the *jawâb* is preceded by قَدْ, e.g., وَمَنْ يُطِعِ اللهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً 'Whoever obeys Allah and His messenger has indeed achieved a great success' (Qur'an, 33:71).

5) If the verb in the *jawâb* is preceded by the negative ما, e.g., مَهْمَا تَكُنْ الظُّرُوفُ فَمَا أَكْذِبُ 'Whatever may be the circumstances I don't lie.'

6) If the verb in the *jawâb* is preceded by the لَنْ, e.g., مَنْ لَبِسَ الحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الآخِرَةِ[3] 'Whoever puts on silk (dress) in this world will not put it on in the Hereafter.'

7) If the verb in the *jawâb* is preceded by سَ, e.g., إِنْ تُسافِرْ فَسَأُسافِرُ 'If you travel, I will (also) travel.'

8) If the verb in the *jawâb* is preceded by سَوْفَ, e.g., وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللهُ مِنْ فَضْلِهِ إِنْ شَاءَ 'And if you fear poverty Allah will enrich you, if He wills, out of His bounty' (Qur'an, 9:28).

9) If the verb in the *jawâb* is preceded by كَأَنَّما (as if), e.g., أَنَّهُ مَنْ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فَكَأَنَّما قَتَلَ النَّاسَ جَمِيعاً 'That whoever kills a human being for other than murder or corruption in the earth, it is as if he has killed all mankind' (Qur'an, 5:32).

If the *jawâb al-shart̲* has فَ, the *mud̲âri'* verb therein is not *majzûm.* (See Nos 5,6 & 8 above). In this case the whole *jawâb al-shart̲* is said to be in the place of *jazm* (فِي مَحَلِّ الجَزْمِ).

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[1]- A *jâmid* verb (الفِعْلُ الجامِدُ) is one which has only one form like لَيْسَ، عَسَى. These verbs have no *mud̲âri'* or *amr*.

[2]- Hadîth reported by muslim, Kitâb al-îmân : 164.

[3]- Hadîth reported by Bukhârî, Kitâb al-Libâs : 25.

#(2) We have learnt the word كَمْ 'how many?' in Book One, e.g.,

كَـــمْ كتابـــاً عنـــدكَ؟ 'How many books you have?' Here كَمْ is used to ask a question, so it is called كَمِ الاسْتِفْهامِيَّةُ (the interrogative *kam*).

But if I say, كَمْ كتابٍ عندكَ! it means 'How many books you have!' Here I am not asking you a question. I am wondering at the great number of books you have, so it is called كَمِ الخَبَرِيَّةُ (the predicative *kam*).

**The points in which كَمِ الاسْتِفْهامِيَّةُ and كَمِ الخَبَرِيَّةُ differ from each other** :

The *tamyîz*[1] of كَمِ الاسْتِفْهامِيَّةُ is always singular, and it is *mansûb*.

The *tamyîz* of كَمِ الخَبَرِيَّةُ *may* be singular or plural. It is *majrûr*. It may be preceded by مِنْ, e.g., كَمْ كتابٍ عندك! / كَمْ كُتُبٍ عندك! / كم مِنْ كتابٍ عندك!.

It is better to avoid the construction كَمْ كُتُبٍ عندك!.

Each of the two types of كَمْ has its own intonation in speech, and its own punctuation mark in writing (?, !).

Here are some more examples of كَمِ الخَبَرِيَّةُ :

كَمْ نَجْمٍ في السَّماءِ! 'How many stars are there in the sky!'

كَمْ مِنْ فِـــئَـــةٍ قَلِيلَةٍ غَلَبَتْ فِـــئَـــةً كَثِيرَةً بِإِذْنِ اللهِ 'How many a small group has overcome a mighty host with Allah's leave!' (Qur'an,2:249).

#(3) حَتَّى has two meanings :

a) *till*, e.g., مَنْ جاءَ مُتَأَخِّراً فَلا يَدْخُلْ حَتَّى يَسْتَأْذِنَ 'Whoever comes late should not enter till he seeks permission.'

Here is another example : اِنْتَظِرْ حَتَّى أَلْبَسَ 'Wait till I get dressed.'

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[1]- The *tamyîz* (التَّمْيِيز) is the noun that comes after كَمْ to specify what *how many* denotes. This word is fully dealt with in Lesson 30.

b) *so that*, e.g., دَخَلْتُ حَتّى لا أَشْغَلَكَ 'I entered (without seeking permission) so that I might not distract you.'

Here is another example : أَدْرُسُ اللغةَ العربيةَ حتّى أفهَمَ القرآنَ 'I am studying Arabic so that I can understand the Qur'an.'

The *mudâri'* which comes after حتّى is *mansûb* because of a latent أَنْ.

#(4) هاءَ is a verb-noun meaning 'take'. It is an *amr*. This is how it is *isnâded* to the other pronouns of the second person :

هاءَ الكتابَ يا علـــيُّ　　　هاؤُمُ الكتابَ يا إخـــوانُ

هاءِ الكتابَ يا آمنـــةُ　　　هاؤُنَّ الكتابَ يا أخَوات

In the Qur'an (69:19) : هَاؤُمُ اقْرَءُوا كِتابِــيَـــهْ 'Take, read my book.'

#(5) We have been introduced to the diminutive in Book Two (Lesson 26) Here we learn more about it. The diminutive has three patterns :

a) فُعَيْلٌ, e.g., زُهَيْرٌ from زَهْرٌ ; جُبَيْلٌ from جَبَلٌ (The first letter is followed by **u** and the second by **ai**, e.g., jabal : **jubail).**

b) فُعَـــيْـــعِلٌ, e.g., دُرَيْهِــمٌ from دِرْهَمٌ (The first letter is followed by **u**, the second by **ai** and the third by **i**, e.g., dirham: **duraihim**).

Note that that diminutive of كتابٌ is كُـــتَـــيِّبٌ (**kutaiyib**) wherein the *alif* is changed to *yâ'*.

c) فُعَـــيْـــعِيلٌ, e.g., فُـــنَـــيْـــجِينٌ from فِنْجانٌ (The first letter is followed by **u**, the second by **ai** and the third by **î**, e.g., finjân : **funaijîn**).

#(6) يَكُنْ، تَكُنْ، أَكُنْ، نَكُنْ : these four *majzûm* form of يَكُونُ may drop the نْ and become يَكُ، تَكُ، أَكُ، نَكُ , e.g.,

وَلَمْ أَكُ بَغِيّاً 'And I was not an unchaste woman' (Qur'an, 19:20).

وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَ لَمْ تَـــكُ شَـــيْئاً 'And I created you before while you were nothing' (Qur'an, 19:9).

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ 'They said, "We were not among those who perform *salah*" ' (Qur'an,74:43).

فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ 'And if they repent it will be better for them' (Qur'an, 9:74).

وَمَنْ يَكُ ذَا فَمٍ مُرٍّ مَرِيضٍ يَجِدْ مُرًّا بِهِ الْمَاءَ الزُّلَالَا[1]

'Whoever has a bitter sickly mouth finds with it the purest fresh water bitter.' This optional omission of the *nûn*, which is the third radical, is peculiar to كَانَ يَكُونُ.

#(7) In لَيْلَ نَهَارَ two nouns have been combined into one. This combined word is *mabnî*. The same is true of صَبَاحَ مَسَاءَ. We say, أَعْمَلُ لَيْلَ نَهَارَ 'I work day and night.' نَعْبُدُ اللهَ صَبَاحَ مَسَاءَ 'We worship Allah morning and evening.'

✍Exercises

**General :**
Answer the following questions.

**The sharṯ :**
1) Each of the following examples contains two sentences. Combine them using إِنْ and make the necessary changes.
2) Each of the following examples contains two sentences. Combine them using the conditional word given in brackets, and make the necessary changes.

**The addition of فَ to the *jawâb al-sharṯ* :**

1) Add فَ to the *jawâb* wherever neccessary in the following sentences, and explain why it should be added.
2) Each of the following examples contains two sentences. Combine them using the *lâm al-amr* as explained in the first example, and make the necessary changes.

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[1]- الزُّلَالَا should have been الزُّلَالَ without the *alif* which as been added for metrical reason.

This line is by the famous poet al-Mutanabbî (915-965 C.E.).

3) Draw one line under the conditional word, two under the *shart* and three under the *jawâb* in the following examples. If the *jawâb* has taken فَ explain why it has taken it.

4) Give ten examples of *shart* with the follwing as their *jawâb* :
a) a nominal sentence.
b) an *amr*.
c) a *nahy*.
d) an *istifhâm*.
e) a verb preceded by *lan*.
f) a verb preceded by the negative *mâ*.
g) a verb preceded by *saufa*.
h) a verb preceded by *sa*.
i) a *jâmid* verb.
j) a verb preceded by *qad*.

كَمْ :

1) Change كم الاستفهاميّةُ to كم الخَبَرِيّةُ in the following sentences.

2) Change كم الخَبَرِيّةُ to كم الاستفهاميّةُ in the following sentences.

حتّى :

1) Specify the meaning of حتّى in each of the following sentences, and vocalize the verb following it.

2) Make sentences using حتّى on the pattern of the example with the help of the verbs given below.

**The diminutive :**

Form the diminutive of each of following nouns.

**General questions :**

1) Write the *muḏâri'* of each of the following verbs.

2) Write the *muḏâri'* of each of the following verbs.

3) Give the plural of each of the following nouns.